DOCUMENT RESUME

ED 031 730 CG 004 217

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Self Enhancing Education: Handbook for Trainers.
Spons Agency-Office of Education (DHEW), Washington, D.C.
Pub Date [68]
Note-21p.
EDRS Price MF-$0.25 HC-$1.15
Descriptors-*Behavior Change, Behavior Development, *Educational Programs, *Group Dynamics, Instructional Programs, *Training Techniques

This Self Enhancing Education (SEE) trainng handbook gives suggestions for a 10 unit program. The training involves an introductory course of 30 hours, an advanced course of 30 hours, and a leaders course of 40 hours. Caution is given to the leader to allow the participants to commit themselves to SEE rather than the leader committing them, for there must be inner committment and desire to change personal behavior and to implement the new ways of working rather than being required to do so. Each unit plan contains various activities to achieve the goals. The instructions often refer to another manual which is more specific. Books and poems are suggested throughout. Role playing is the main activity of unit eight; slides and script of unit nine. A self discipline plan is discussed, built upon the awareness that each activity dictates its own necessary kind of behavior. Unit ten includes the program with "feeling" content. It includes listening to music, looking at Peanuts filmstrips, and reading poetry. The research reported herein was funded under Title III, Elementary and Secondary Education Act. (Author/KJ)

EDO 31730

OE-BESE
TITLE III

SELF ENHANCING EDUCATION

HANDBOOK FOR TRAINERS

by

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CG004217

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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SELECTING PERSONS TO TRAIN:

We think it important for you to determine ahead of time your specific purpose in offering the training. For instance: it is appropriate to ask a total staff to experience the training units in order to become aware of SEE, and to determine whether it is worthy of further pursuit. From that group will come persons who are committed to the SEE ways of working and for whom a new purpose will emerge; to learn how to use the techniques and processes in the interaction with other staff members and/or parents and/or children in classrooms. It is for this second group of committed personnel that trainers should provide continuing learning opportunities and the supportive, consultative and clarifying sessions to sustain them as they attempt to implement the program.

We feel very strongly that it is quite appropriate to ask a staff to commit themselves to the awareness training. We feel no staff should be verbally committed by a leader such as a principal or asked to verbally commit themselves to the actual use of the techniques and processes beyond the awareness training group. What we are really saying is, there must be inner committment and desire to change personal behavior and to implement the new ways of working rather than being required to do so.

If staff and/or parents are permitted to move toward the training voluntarily, a natural selection process brings together for later intensive training those persons who have an affinity for this way of working.

COURSE DIVISIONS RECOMMENDED:

Out of our experience we have now organized our training into an introductory course of 30 hours, an advanced course of 30 hours and a leaders course of 40 hours. The leaders course is an actual experience in conducting an introductory course with 10 hours of planning and a critique time.

There is little doubt that the greatest professional growth takes place when the training sessions are concentrated. For instance: a training session once a week for three hours for 10 weeks is less effective than three weekend sessions beginning Friday afternoon (4 p.m), continuing after dinner until 9:30 and beginning Saturday at 8:30 a m. and continuing until 3:00 p.m. Saturday. The most effective concentrated training is a two week workshop which begins at 8:30 each morning and continues until 3:00 p m. of each week day.

In courses that are set up through a university of college we have found that a four hour period, say from 8:30 to 1:00, is not as effective as having a noon break and then proceeding into the afternoon. The noon break permits the group to employ the skills in a natural setting.

TRAINING GROUP ORGANIZATION:

In two years of workshops, we have found two approaches to the presentation of the units most effective. The skill or process may be presented, together with its theoretical basis, to the total group. Following this presentation, the group is divided into small interaction groups of 15 or less to experience the skill or concept through an activity Upon completion of the activity, the total group comes together again for a recap of what has taken place with an evaluation of the effect of the activity in terms of its purpose on the various individuals.

Another way or presenting is to simply describe the skill or concept briefly to a total group and move into the small groups for the activity. Participants then return to the large group for an in depth discussion of the theory supporting the skill or concept just experienced. Again, assessment of personal meaning of the experience in terms of the purpose concludes the session.

UNIT I

Our purpose in Unit I is to do two things: first, to help the training group become purposive through specific experiences and second, to show how this applies to any other group, such as a classroom.

Note that in the first activity of sharing experiences the feelings of an individual transmit something of his value system. Because our value systems are emotion rather than logic oriented, we in SEE think that investment of interest occurs on a feeling level through activities such as the one suggested in the format.

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When you begin to help the class talk about uncomfortable feelings, you may encounter some reluctance on the part of group members to share these. Such feelings may tend to make people feel vulnerable. The leader needs to be especially watchful that probing or therapy does not occur here, since this is only an exercise in hearing and reflecting feelings without judgment.

Following the first activity, on page 8, an additional activity not listed in the manual has been found to be very helpful: The leader asks the group to consider those differentnesses that irritate them. We all have great difficulty accepting differentness. This is as true of children as adults. From our inability to accept differentness comes prejudice which is often our way of trying to cope with the differentness. We don't think prejudice is an effective adjustment. For this reason, we try to hear the feeling and perception without judgment. In other words we try to hear the differentness and the frustration it engenders. This allows room for the differentness of ones self and the differentness of the other person to co-exist.

We think prejudices are rarely overcome by argument; not being founded on reason but rather on feeling they cannot often be overcome by logic. We think persons can overcome prejudice by hearing alternative perceptions of differentness and considering alternative ways of reacting.

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When the activity "Who Am I?" is introduced, there are a number of ways to pose feeling level questions. For instance, you can say: "What gives you good feelings about the educational system you work in? What gives you concerns?" Or "What happened to you last summer, or recently, or the last week or whenever -- that gave you good or bad feelings?" Or "What gives you good feelings and what gives you concerns about the times we live in?"

Another activity which is effective in Unit I under the "Who Am I?" heading is role identity by some kind of graphic or pictorial presentation. We have found the following ones fun to do and effective:

1. On a piece of paper write down all the roles you play: wife, mother, sister, dishwasher, chauffer, etc. Next put a plus (+) beside the ones you enjoy and a minus (-) beside the ones you would like to cast off. Circle the one you cherish most.

2. Provide sheets of white paper, scraps of colored paper, paste and scissors. Have the students cut hats from colored paper and write the role on the hat band. It seems to accentuate ones sense of worth to visualize the numerous roles one plays.

3. A third interesting activity is again to provide paste, paper, and scissors and let each one design his own unique design or collage incorporating his roles.

For additional ideas on suitable activities for this unit see pages 119-137 of SELF ENHANCING EDUCATION by Randolph and Howe, 1966, Sanford Press, Palo Alto, California.

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UNIT II

On page 31, each of the examples of channeling energy should be presented in the small group by the trainer who sets the situation before reading the "teacher talk". The group members are then asked to react to each example and offer their own intervention, patterned on the process presented in the example.

UNIT III (Page 43)

When the chart "An Enhanced Self" is introduced on page 43 of the manual, the leader asks a group member to read to the group the Appendix B, page 153 of the Training Manual.

UNIT IV

We use "About School", Appendix C, page 155, to show how the authority oriented system can limit the creativity of children and we can also use "The Problems They Have with Parents" by John M Gran from HOW TO UNDERSTAND AND TEACH TEENAGERS, T.S Denison & Co , Inc., 315 - 5th Avenue, South, Minneapolis, Minnesota 55415, to show how much of the time as parents or teachers we intervene at the point of perceived mistake.

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When presenting the three traditional roles we play as authority figures, the trainer can add considerable impact and meaning to these roles by drawing from personal experiences anecdotes illustrating them. These can and should elicit responses of recognition and identification with these behaviors by members of the group.

When we are discussing the limitations of our traditional ways of transmitting attitudes, values, and behaviors by admonition and command, we point out that a major limitation is the non-acceptance of authority figures by the younger generation.

One university professor described a group of college freshmen, young men who would normally not have been accepted in college because of their grades not because of their lack of ability, as turning off any instructor over 25 as representing the older generation whose professed values and performances appeared to them to be so inconsistent.

UNIT V (Page 50)

The leaders introduce this chapter by reading three poems from PRAYERS FROM THE ARK by Carmen Dernos de Gasztold, Viking Press, New York, 1962, $3.50.

"Prayer of the Tortise", page 59 (Biological structure)
"Prayer of the Owl", page 41 (Purpose)
"Prayer of the Old Horse", page 61 (Experience)

The group is asked to determine if the character's perception was primarily influenced by biological structure, pre-determined purpose or past experiences.

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Leaders are advised at this point in the training to consider with trainees, "If we are to read behavior as verbal and non-verbal messages we need to learn how to do this effectively."

At this time in the training, Edward T. Hall's chapter, "Ten Primary Message Systems" from his book THE SILENT LANGUAGE, pages 171-184, of the training manual should be studied as sources of behavior messages.

The most effective way that we have used this material is to work with it in small groups. Each paragraph is presented for discussion. As each input is made, the leader asks members to use reflective listening after each input before another input. At the end of the paragraph the leader asks group members to give examples from experience of behavior messages that can be classified under each primary message system. These inputs are also reflected without judgment of them.

Defense is one of the ten primary message systems. Defense mechanisms are behaviors used to protect the organism. In the SEE training they are interpreted as messages that threat is perceived to be present. If the trainer will ask trainees in partnerships to choose one of the defense mechanisms, pages 185-204, and role play it so others can try to identify it, this becomes a good review of the mechanisms and a sensitization to this source of messages.

UNIT VI

To introduce Unit VI, the leaders use the Carl Rogers paper, Appendix E, page 168. Have it read to the group by a group member.

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When Unit VI or X is introduced, THE FULLY FUNCTIONING SELF by Earl Kelley, pages 156-167, is used to demonstrate how content can be used with adults or children in the practice of congruent sending and reflective listening.

We ask that in the small groups each paragraph is read to the group by a different member. At the end of each paragraph the leader invites members to comment, showing ownership of the feeling and/or perception about the paragraph (congruent sending). Once a member has commented, group members are invited to reflect the feeling or perception to the satisfaction of the sender before a subsequent input can be made. The group continues paragraph by paragraph in the above described manner.

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Further clarification of reflective listening and congruent sending:

People often feel that they truly listen and hear what other people say prior to making their own inputs. Personal experiences with being misunderstood or misread would imply that we frequently aren't heard as we would wish to be. Therefore, we feel that the employment of reflective listening as a basic behavior pattern assures to a greater degree that one is actually hearing correctly the message being sent.

To listen reflectively one must "tune in" to the feelings contained in a message sent him and to the perception being presented. Avoiding a judgment of this data the listener then <u>reflects</u> or states in his own words the <u>feeling</u> he picks up and/or the <u>perception</u>, phrasing his reflection in such a way as to be asking for corroboration of his understanding of the message sent.

Congruent sending is sometimes a concept that students struggle with in spite of the glossary definition. By congruent sending we mean several things. First, that the message sent, is sent as being owned by the sender. In effect he says, "I feel this way", "I have this concern", "I see it this way". It is his feeling or perception being sent rather than a judgment of the incident that produced it.

Next, the words chosen to send the message, the voice tone, the inflection used, the feeling expressed, the facial expression, the body posture, all must be in tune or compatible for the message to be clear, honest, congruent. The barking dog with tail wagging sends an unclear incongruent message. One is unsure of his meaning. The cat which rubs up against your calf while purring continuously is sending a clear, understandable congruent message.

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Introduction of Appendix I (Pages 74-76)

At this point, the presentation of Arthur Coladarci's paper on "The Self-Fulfilling Hypothesis and Educational Change" can give added meaning to the discussions called for in the examples in the manual. There is no one best way for presenting this paper. It may be read aloud by the trainer or a student, it may be assigned for outside reading. A tape recording might be made and played for the group. Finally, it might be presented in one of these ways in either the large or small groups with discussion following using reflective listening and congruent sending skills.

UNIT VII

To set the stage for a consideration of the various interventions to be used in place of admonition and command, the excerpt from Karl Menninger's THE HUMAN MIND, page 205, can be presented. This can be read to the total group without comment.

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UNIT VIII

Role playing the dialogues in Unit VIII, pages 120-123, increases interest and teaches to the point most effectively. It is suggested that the characters be asked to rehearse in advance, both to be comfortable with the material and to be able to project into it the uniqueness of themselves (ham it up).

UNIT IX - Slides and Script

After the learning opportunity design is presented by the trainer, he may call attention to slides and script (Learning Opportunity Design) for use by students to review the design.

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The learning opportunity design initiates a self discipline plan.

It is very important for trainers to point out the relationship of the Learning Opportunity Design to the Self Discipline Plan. When the activity is clarified, the children are asked to determine the social behavior that the activity requires because the self discipline plan is built on the awareness that each activity dictates its own necessary kind of behavior. It is at this point that the Self Discipline Plan (Self Management Plan) becomes fully operative to provide the opportunity for self discipline and for supportive interventions for children who have difficulty meeting the demands of the situation.

UNIT X

The final training session:

We end the training course with the following "feeling" content.

1. By dedicating to the group the poem "Prayer of the Goat" from PRAYERS FROM THE ARK, page 51, by Carmen Bernos de Gasztold, Viking Press, New York, 1962, $3.50.

2. The following description of a "Peanuts" cartoon by Charles Schultz: In the first frame of the cartoon, Lucy is standing behind a booth on which is written "Psychiatric Help 5¢". The second frame shows Lucy talking to Charlie Brown -- "Charlie Brown, what you need is a philosophy of life -- think hard, Charlie Brown -- think hard." Charlie goes away to think hard and returns to state his philosophy, "Life is like an ice cream cone. You've got to lick it." Lucy throws up her hands and says, "You're hopeless, Charlie Brown -- you're hopeless. How could anybody help a person with a philosophy like that?" The final frame shows Charlie Brown lying on a hillside, "It's pretty hard to come up with a philosophy of life in 20 minutes."

3. We finish the final session with the group singing Bob Dylan's, "Blowin' In the Wind". Words are written on the board. The music is from Bob Dylan's record or Peter, Paul and Mary's rendition or the music is played by a group member instrumentalist.

CONCERNING POEMS, STORIES, ETC.

We have suggested various poems and materials that we have used to introduce specific techniques and concepts. We encourage trainers to include from their own repertoire such materials that seem to illustrate in artistic form the pertinent points.

A PARTICIPATION MODEL:

As you use the various communication skills you will probably become aware that, as you activate the techniques or processes to meet a traditional limitation or group need, the interpersonal relationship moves from an heirarchial and authority-power orientation to a participation or power sharing structure.

The authority figure is still present but he and all participants are now autonomous resources of feelings and perceptions. The interaction becomes more one of interdependence of advisors and associates. This relationship is believed to produce less dependency on outer motivation and outer control and facilitates inner motivation and inner control as the group members carry on individual and cooperative endeavors.

The trainers may find it helpful to refer trainees to pages 47-53 of SELF ENHANCING EDUCATION by Randolph and Howe, to consider how the authority figure's role in Self Enhancing Education differs from the traditional role.

INVITING ADULT BEHAVIOR

It is helpful to most trainers to consider that in our traditional way of relating we may well overuse the parent/child pattern of relationship which tends to foster dependency and limited communication even among adults. In our school system the parent/child relationship seems to continue. It seems to be evident even in business where we have the boss/subordinate relationships We think that the innate powers of individuals are made available when we modify this parent/child pattern and by initiating processes that provide for two way communication.

It has been said by a number of behavioral scientists* that in each personality there is a child, a parent and an adult. What the SEE Program attempts to do is to communicate in such ways that the adult in each person is called for in accordance with his stage of growth and development. We find that when we invite the adult instead of the child behavior, we develop the individual's power to be in charge of self so that a relationship of interdependence instead of dependence is developed.

*YOUR INNER CHILD OF THE PAST by W. Hugh Missildine, M.D., Simon & Shuster, New York, 1963.